

THE LAST LAP

were all a dark sinister crimson and gave out a suffocating
smell of sulphurous gas. Our men urged us to "press the pace,"
for the friable, forbidding cliff face above looked as if it were
not nearly done with shedding boulders. There is assuredly
no myth more misleading than that of the "everlasting hills."

From river¹ level we could see the pin-scratch along the
cliffs on our right, some 600 or 800 feet above the river, and,
often as we had ridden the road before, it seemed incredible
that it could be possible to round it. The cliffs on our left bore
similar scratches, representing the Hunza road between the
two oases of Mayun and Hindi. Poor starved-looking little places
they seem in contrast to the rich Nagir ones. We chaffed our
Hunzukuts that obviously the Nagir road up the gorge was the
better one since Government had chosen it for the regular
route. They rose at once to the bait: the Hunza road was really
the better and well kept up—which we could quite believe
since the Mir always travels it himself, not to trespass on Nagir
territory more than he can help—it had only one slight draw-
back: there were seventeen places between the two oases
where "shoots" were apt to carry it away.

As we scrambled our way along through the riverside
boulders we noticed dozens of discarded millstones, some
broken, some apparently perfect. Not that people bring their
old millstones here to cast away! The opposing cliffs at this
point happen to provide the best type of stone for mills, and,
oddly, those on the Hunza side make the better nether mill-
stones and those on the Nagir side the better upper ones (or it
may be *vice versa*. David will have it accurately noted). When
you want a new millstone you travel your ten or twenty miles
or more to these cliffs, choose what seems the most promising
boulder for your purpose, and with a rough bit of iron hack
and chip it into a circle of the radius and depth required. You
then bowl it home your ten or twenty or more miles like a
child's hoop, up ravines and across gorges to your mill. If it
hasn't broken as you fashioned it, which it frequently does—
this explains the number of discarded millstones that here
strew the countryside—it may very likely break on the rude
road home. If so, you just go back and carve yourself another.

HOUSEKEEPING PROBLEMS

Still she provided us with hen-water soup, and we varied our diet by having the wings for lunch and the legs for dinner, or vice versa. When the cold weather came and the flocks had returned from the mountain grazing grounds, we were sometimes able to vary her with mutton—athletic mutton. 262
235

Shafi, the camp cook, had one major fault—he could not cook for nuts. A minor one was that when anything went wrong he lost his head completely (as in the crossing of the Devil's Ford) and immediately did the wrongest thing that was possible. But he was willing, and no doubt did his best. Soon after we got in he went sick and we committed him to the care of the Compounder, who soon got him round. But we did not feel that we could face his food again. While he was ill, one Zaidu was announced who had come to pay his respects. Who was it but an old friend of Gilgit days who had been with us for four years as general underling! He had helped the cook and used often to cook for the nursery, so he was not without some elementary ideas. We offered to try him and he accepted with joy. His family could gladly manage the extra work at home, and hailed with pleasure the prospect of sharing his wages. We never thought of these jolly men as "servants" in any ordinary sense of the word. They were peasant proprietors in a tiny way, but though they had enough to eat and to wear, they were absolutely without cash, and were willing to do any honest work to get some. Zaidu looked much more flourishing and fitter than in Gilgit days. He was then rather young, and I suspect that the older servants put upon him a good deal, but now he had been living an independent life again and had got back his natural dignity and self-respect. His pleasure at the thought of working for us again was disarming. So we took him on, and though he was no chef he did us well. He was ingenious in devising new ways of cooking the half hen, and his scones were light and eatable, a pleasant change from Shafi's paper-weights. Moreover, he was willing to learn. 000

We were able to get white flour up from Gilgit for cakes and biscuits, but we found that native bread-flaps made from the local stone-ground wholemeal wheat were more appetizing than white bread in any form. They are made without 252 ●

HOUSEKEEPING PROBLEMS

- 252 yeast and cooked on a griddle, like small, thin pancakes. Zaidu made them as of course, since they are the normal local food, and we had a few fresh for every meal (they are horrid stale). Their great merit is that they can be eaten without butter or jam. This was a great advantage, for butter was a problem.
- 262
- 234 The tinned butter we brought with us for the road all went bad—you could not blame it in that heat—and butter in our sense of the word is unknown in Hunza.

There was fortunately a little cow's milk to be had, but the cows get so little to eat that their milk has not much butter-content. A really good Hunza cow yields at most a quart of milk a day after she has fed her calf, and she only gives milk at all for a month or two after the calf is born. So [415] milk is no part of the regular local diet. The people normally milk into a gourd, which makes an excellent jug, but has the [372] drawback that there is no ready way of cleaning it. Where fuel is so scarce no one could boil water merely to scald milk-vessels, and the method is to hold the gourd over the smoke of the fire. This seems to be perfectly wholesome, but it gives a gruesome taste to the milk, already sufficiently tainted with memories of yesterday, last week, last year. So we would send one of our people with a clean aluminium bucket and get the cow milked straight into that. In this way we procured as much as we needed for tea and coffee and puddings, but of course not enough to make butter from, as we had been accustomed to do in Gilgit. Fresh butter proved to be an unattainable luxury. The local butter, which they call *maltash*, is much prized; there is so little of it that it is kept strictly for feast days and great occasions. Their chief chance of making it is from the goats' milk when the men have the animals up at the summer pastures. They make it day by day, a little at a time, and when they have collected about two pounds they shape it into a ball, wrap it in birch-bark, tie it up with strips torn from the roots of juniper, and then bring it home to [251] store. With luck one good she-goat will provide two balls of *maltash* per season. It is then stored in a tiny stone larder under the nearest water-channel to keep it damp and cool, and thence produced when wanted. Even when quite fresh it tastes very

FIRST WALKS ABROAD

600 names of things, so she took up the good work: "That's our roof; that thing sticking out is a cross rafter," and "That's our ladder." Presently we came to the corner of her square, stone house, the wall of which rose straight from the water-channel, and there we found her father and a couple of small boys. We crossed a tiny two-trunk bridge to talk to them at the door, and papa was evidently much pleased that we had taken notice
 251 of the two small girls. Mother and an auntie were sitting a little farther back under some fine mulberry trees splitting apricots, which they were going to spread presently on a big boulder or on the roof to dry. Everywhere we looked boulders and roofs were decorated with glorious golden-pink pools of drying apricots.

- 252 I slipped over to the women while David continued to chat
 354 to the master of the house. With luck the dried apricots would
 302 last them all through the winter, for this had been a good year. The apricot stones they were keeping carefully as they worked. Presently the children would crack them between stones and the kernels would be hoarded. Eaten with dried apricots they make a delicious almond-and-raisin dessert for feast days or offerings to guests, while a good proportion of them must be pounded by the women till the oil is squeezed out that will give their sole indoor light. If by good luck there is any oil to spare, it makes a prized unguent for the hair and most families contrive to have enough to sleek their plaits or fringes for
 296 great occasions. This cheery family bade us a friendly good-bye as we moved on, and a little farther along the channel, which was now making a curved sweep round, we saw a man standing in a reaped field below us. This crop had been lucerne, he said; he gets two crops of it off one field each season. David told him how they get seven or eight crops in Persia, but consider the first crop bad for the animals (for some reason which we never discovered). He was much interested, and said they did not notice any difference in the wholesomeness of their first and second crop: Hunza animals are not encouraged to be
 000 faddy. Presently we came to a fine, walled-in mulberry orchard on our left and climbed up into a sloping field where a slight crop of grass was growing between boulders. We sat down to

HOME LIFE AT NO. 1

514 matters of sanitation. The lower chamber of their little
343 pulpits is closed with one large slab, which makes them easy
to clean; the upper is well supplied with nice clean sand, and
has a small hole in the floor. The entrance opening to the
upper part is narrow, and anyone inside is completely hidden;
even so we never saw man, woman, or child disappear into
one. The most prudish maiden aunt would never need to blush
as she would in the streets of Paris or by the creeks of Basrah;
and whatever Islām may recommend, the Hunzukuts does not
dream of allowing his running water or his drinking tanks to
be fouled by man or beast.

The pulpits must be regularly and frequently cleaned out,
for, though they often stand beside the path, you never get a
whiff from them to suggest their necessary purpose, yet I have
never seen one being emptied; that also is a job they evidently
prefer to do in the privacy of darkness.

- 252 A red felt carpet was quickly brought and spread for me,
and soon the entire family was sitting round, making conversa-
tion. I went back another day soon after, also by invitation,
and was allowed to watch Bibi Gímo cook the greens and
bread for the mid-day meal. In the summer they cook in the
open, in the garden or on the roof, which often has a roofed
verandah or even a lightly enclosed upper room added on in
front of the upper store-room. She had a little hearth of big
stones to hold her tiny fire, and over it sat the big stone
cooking pot of vegetables. In olden days the bread was cooked
on hot stones, but nowadays everyone has a convex iron griddle
which can rest either on the stones or on a tiny iron trivet.
They have a neat, shallow wooden tray in which they knead
their flour, adding a little water till it has become a flaky
dough. Then they take the lid and on that roll out small lumps
of the dough with the most ridiculous-looking toy rolling-pin
hardly half an inch in diameter. They roll the dough into thin,
thin pancakes, lift these with a wooden spatula on to the
griddle, and turn them with a skilful twitch. Each takes only
a second or so to cook, and is then twitched off on to a big
264 flat wicket platter till there is a sufficient pile. When mealtime
comes the family gather round, squatting just anywhere that

HUNZA CRAFTS

322 would lead us home. A happy man he looked, though he told us that his back ached nowadays at work with lathe or plough, as it never used to do, and perhaps we had English medicines that would meet the case. We could only offer the sad tidings that we too, when we walked or rode or worked, were subject to fatigue and aches undreamt of in younger days, and that even in England the doctors knew no medicines to defeat on-coming age. This, oddly, seemed to comfort him a lot: "We're all ageing together then," he said, and we all three laughed a vain defiance at the years, "and we old ones have more skill and experience than the others, haven't we?"

462 Apart from their never-ending spinning the women have
241 many valuable crafts, though they are less spectacular than the
252 men's. They all bake a large variety of bread and scones from their blent flour—not only grains being pressed into the service, but pounded mulberries, walnuts, peas and beans, and semi-wild berries—and when *maltash* is available they make cakes and pastries of a dozen kinds. The vegetable patches are in their care, and amongst their many greens, their gourds, cucumbers and marrows, they tend a lot of plants whose seeds or leaves or flowers are valued as flavourings, and grow a little flax and mustard to supplement their apricot oil. In spring their plots are lit with the large blossoms of many-coloured poppies, whose seeds are not wasted on opium but scattered into the vegetable pot. They also grow small quantities of maize as a vegetable, but they do not consider it profitable as a major crop. The kinder-hearted find a corner for tobacco for the men's pipes, which circulate of an evening in the shade when the day's work is done and someone tinkles a zither or tootles on a flute. These instruments are home-made like everything else, and are often very beautifully finished; we were neither of us qualified to judge of the music the players conjured up. To our unskilled ears it sounded amateurish, but eminently cheerful and pleasing. Serious music of drum and pipe and
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262 kettledrum is the monopoly of the Béricho. When the women weed their crops they sort out the dandelion, stitchwort, and sorrel for their own brews before throwing the residue to the cow. And they have a varied repertoire of berries, roots,

BARLEY SOWING AND "STARVATION SPRINGTIME"

000 the doll and its owner from the crowd to get a decent photograph.

The snowfall, skimpy as it was, broke the Great Cold, and the milder weather made photographic work a good deal less painful: giving films and prints ten changes of water when there are large icebergs floating in your buckets and there is no means of heating the dark-room is not enticing. I basely sent some of my own off to Kashmir to be dealt with there, but nothing would induce DL to risk the perils of the road for his. It takes weeks and weeks to get them back so that my lazy method had its own drawbacks, and anyhow no D. and P. people, however good, give your photos the same affectionate attention as you do yourself.

The breaking of the cold while we still had a good hoard of firewood left, meant that we could now afford to be more luxurious and keep a fire going in the dining-room. This also meant that I had a room to click the typewriter in even when DL was working with an informant in the study, and that he could have another big table to spread out maps on.

A minor advantage of the cold weather was the possibility of hanging meat and so gaining respite from the daily hen, which as an article of diet is a thing you can get tired of. The sheep are lean and minute, but tender enough when sufficiently hung. Without being great meat-eaters, DL and I could polish off a leg of mutton in one sitting.

252 As we were slaying sheep for home consumption we thought it would be instructive to study the local methods of butchering, so Levy Kalbi, who was on the job, was instructed to call us before cutting up the next beast. I didn't specially crave to see the killing, but our folk evidently thought there was no good shirking any part of the rite, and when we went out there was the luckless animal with its legs tied and its neck nicely arranged on a stone.

They did the job neatly and humanely. I don't think the poor beast had an idea what was going to happen. He probably thought, if a sheep thinks at all, that he was merely going to be shorn. Anyhow, they sliced his throat expeditiously with a cry of "Bismilláh, ar Rahmán ar Rahím"—in the name of

BARLEY SOWING AND "STARVATION SPRINGTIME"

- 252 God, the Merciful, the Compassionate—then they let the blood drain out, washed the neck carefully, and got busy with the skinning. Kalbi is a clever, neat-fingered fellow, as indeed all Hunzukuts seem to be, and in ten minutes had coaxed the skin off whole (without slitting it down the tummy) as easily as you peel off a pair of silk stockings. There were only the holes at the neck and at the four "elbows" and a little slit at the tail, so that with a stitch at the tail and four ties at the legs the skin would serve as a water bucket or a bag for flour.
- 415
- 252 He then hung up the carcase and cleaned it—a wonderfully unmessy business—while we noted down all the words for its various innards. It would have been much more instructive and enlightening if either of us had ever seen a sheep killed at home or had known the English words for all the curious things it has inside it. There was not, even round the kidneys, one ounce of fat.
- 465
- 237 As usual out here, you do not pay a person in cash for performing a service of this kind; there is some recognized perquisite. In this case Kalbi considered that he would be handsomely remunerated if he might have the guts. We did not covet them ourselves, and gladly acquiesced. They are much valued. They will give you strings for your zither (many people, including Kalbi, make beautiful zithers for themselves), and for your bow; they serve as thread to sew your long boots and your skin sack, and you put them to a hundred other uses. Others of our retainers laid claim to the wool, the skin, and various other items. Later Kalbi gave us a demonstration of skin-curing and -kneading.
- [534]
- 291 The long native boots are extremely comfortable-looking, like long-legged moccasins, and their construction is an elaborate art. Ibex skins are preferred, but ibex have nearly been killed off and other leather has to be substituted. The soles may be made of cow-hide. Boots are precious things, so however cold it is you take them off when you come to a very rough piece of ground or want to walk through water. At best the unlined boot is not over-warm, and really luxurious people wear woollen socks or stockings inside if they have them. The women can knit excellently well, but it is very rare for anyone
- [281]

THE FIRST OF THE HARVEST

countryside was a hive of industry. We missed the larger animals and learnt that they had already been taken up to the *tér* for the summer, while the tiny lambs and kids who were being carefully shepherded about to get what scanty grazing they could find without trespassing into the springing crops, demanded the unceasing vigilance of their small guardians. 233 241

The most noticeable new phenomenon was the constant stream of people, men or women, stooping under huge bundles of greenery till they looked in truth "like trees walking." We had come back to find the poplars well clothed and bushy (for poplars), giving an unwonted air of luxury to the landscape, but now they were being ruthlessly stripped to provide fodder for the animals, half starved throughout the winter on a diet of dry leaves. Poplar, willow, and *ginddwer* are all laid under contribution, but the new fodder has to be very carefully issued at first lest the poor beasts should perish of its unaccustomed succulence. I stood one day watching and photographing a minute human insect at the top of a 50 or 60 foot poplar skilfully stripping it of its spring glory and leaving only the tiniest green tuft at the top. A whole handsome row were about to be similarly shorn. In a moment of thoughtlessness I said to the peasant at my side: "They look so lovely, it does seem a pity. . . ." He turned on me almost fiercely: "What, Mother? Would you starve our beasts for the sake of a poplar tree? The leaves will come again next spring. There is no cure for a dead sheep." I stood rebuked. 137 233

No. 3 had been laying out a new vegetable plot. Apicho showed me the various beds ready for beans, scarlet runners (which here have yellow flowers), marrows, and greens, but confessed that manure was their great problem. They have only one cow, poor devils, and with the best will in the world one cow cannot produce enough. 244 233

The end of May is the season when new saplings of poplar, willow, etc., are planted, and we occasionally met people carrying off bundles of them to set in place. The mills were in action again, and such fortunate folk as had a little grain still left from their emergency store—not, after all, exhausted by weddings or funerals—were carrying pathetically small bags of it to the ground. 245 252

000 Ho gərer manoteki do'rčə'n. Xamali.ər i', šərbəter i', qista'r i'. A'lto talešəuqin xamali.ər, tsindi šuqan šərbəter, gul ke əduko'nər do'rčai.i. Ho sa'əter nobaren d'an.u wəšə'n. A'l'tululo xam'aličiq suku'yo dutsun daq o'čə'n. Hikulto qista o'čə'n. Da čəp detai'rčə'n.

5 Huy'es wə'lto tsundo šu'čə'n. Da šərbat detai'rčə'n.

Ho gəro'ni gatun n'ə'tan, kurdi yartai.i n'ə'bil, baš'a n'ə'tan, tišk ne'əyan, hik nika bilu'mane gatun 'ə'əbiljai.i. Iri'gulo gampfuri 'ə'əyaiba'n. Ho ro'me əduko'n hə'ler gati no hə'le mel o'mi bai.i, šəpik u'čai.i. Ōstadiŋ dutsun yəriŋ n'ə'tan tamaša əčə'n. Ho i'ləumutse 10 itiga'ri (or, itiga'r tali) burum da ni'le tikumutse gəro'ni əčə'n.

Ho sa pari.ən dy'u'asumər Thamue hukum bila gəro'ni baman uyo'n ite guntsulo merak'a'r duriša'n. Qadi'mtsum mira's bila uyo'mtsum uyer merak'a'r Diramatinq gəro'ni uyer di.ušə'n. Ho ilji iaki

252 584 1 manoteki do'rčə'n — These and the following supplies appear to be prepared by the Bridegroom's father. They are presumably those produced and consumed in the Bridegroom's house when the guests and the Bride and Groom have gone there after the conclusion of the actual marriage ceremony by the Akhund in the Bride's father's house. V. p. 304 l. 21.

000 i. — is probably the Corroborative Pronoun, "for the xamali itself" i. e. 'by itself, separately'.

804 2 a'lto talešəuqin — a *daq* or *čək* is said to be 12 seers i. e. 24 lbs. avoirdupois. So $2 \times 7 \times 24 = 336$ lbs.

Otherwise, a *taləčəq* is said to be = 2 maunds
= 100 lbs.

in which case 2 *taləčəq* = 320 lbs.

000 gol — i. e. *gəl* as in l. 2 p. 298 and also in a note. Here glossed as "Bride's party" consisting no doubt of her family connections, corresponding to *ə'ə'ə'ə'* the Bridegroom's "tribal brethren, the members of his tribe related to him".
ə'ə'ə'ə' nočə'ren i. e. 'the mullahs look for a (favourable) time for making them'.

The day or days for holding marriages are, however, fixed by the Tham.

4 daq o'čə'n — a note says that "baking is carried on in both houses".

5 šu'čə'n — is here probably used in its special sense of 'slaughtering (with a view to eating)'. It here explains what meat they cook. The number of goats depends on the means of the household.

6 tišk ne'əyan — The dagger is stuck in the waistbelt at the left side.

7 hik nika bilu'mane — glossed as "a once-married woman who has had a child", but it must be a 'once-married man', having regard to 'ə'əbiljai.i.

The phrase is interesting grammatically. The Bride, a note adds, is also dressed up and oil put on her hair, etc.

Translation

301

Then they grind the *manoteki* (flour) for the wedding — for the *khamali* separately, for the *sherbat* separately, for the *qista* separately. He grinds two *talèchuqs* (= 336 lbs.) for the *khamali* and, five *chuqs* (= 120 lbs.) for the *sherbat*, for the Bride's party and the tribal brethren of the Bridegroom. Then having made the (mullahs) look out an auspicious hour they put on the griddle. And they bring in the (female) relations and get them to bake the *khamali* for two days, and one day they make them bake the *qista*, and then they cook the meat. They slaughter four or five goats and they cook the *sherbat*.

Then they make the Bridegroom dress up and put on a cotton over-shirt and don a turban and carry a dagger. A man who has been once married helps him to dress up, and they make him take in his hand the ceremonial axe. Then he assembles his tribal brethren at the house and makes them drink wine and gives them bread, and they fetch the musicians and sing and amuse themselves (hold festival). Then they put white and blue spots round the Bridegroom's eyes.

When some time remains to sunset on the day ordained by them they bring out all the bridegrooms to the public assembly. It is the custom from ancient times that they bring out the Dirāmiting bridegrooms first to the assembly before all the rest.

Both Bride and Groom have an ornament suspended at the cheek — the *gore majuk* "marriage tassel" — which consists of a tassel with a pearl or piece of coral strung above it and above that a piece of mother-of-pearl.

The Bride's adorning is mentioned again on p. 304 l. 11.

9 *yorig* — the songs are in Shina.

10 *tiāmots* — *ni-le* must be the genitive of *ni-l* 'indigo'.

A note says that white, red and blue spots are put round the sockets of the eyes, the object being to make the man look ugly and so protect him from the Evil Eye.

goroni — originally written *gorono*. I am not clear what it means here.

11 *goroni* — is here and on p. 302 l. 2 used as the plural of *gorono*, 'bridegrooms'.

12 *ite gonatelo* — cp. note to line 2. The Tham fixes a day on which all marriages must be celebrated, or two days if there are many.

13 *marak'ev* — this is in front of the Fort at Baltit.

ʔA)ayaa. (A later authority gives 000
 ʔaiyas to go out, but ʔaiyas to
 put out).

ʔetum IUB melted, cooked (ʔ). H. ʔalaya
 ʔura, ʔakaya ʔura. (Static P. Pass.
 of ʔetuyas(ʔ) Ca. of duyaa v.i. to
 melt?).

ʔetuyas(ʔ) v. proceeding.

ʔʔumusi, v. *ʔʔum. 198.6.

ʔʔiʔ = a + i + ʔiʔ, negative -ʔ form
 of *ʔʔiʔ with Pn.pf. i. V. a.v.
 *ʔiʔ.

ʔʔupuras, IUB ʔʔupurʔ, Pp.a. ʔʔupur
 to clean ears of corn with the hands,
 to separate, H. ʔaʔiʔ-ko ʔaʔʔe ʔʔʔ
 karna, ʔʔa karna. ʔa ʔa ʔaʔiʔ-ko
 ʔaʔiʔ-ko ʔaʔʔe ʔaʔa ʔʔʔ karna,
 i.e. to separate the grain from an
 ear of corn by rubbing it between
 the hands. (Cp. ʔʔʔupuras, but where
 does the ʔ come from? It is clear
 in both IUB's and ʔY's Msa. and
 in a number of forms of the word
 and cannot therefore be a casual
 alip for ʔ).

ʔʔʔurʔ v. *ʔʔʔurʔ.

ʔʔ, ʔʔ y ag., pl. ʔʔ q.v. V. § 140.
 Demons. Adj. and Pron. that, that
 one, it. — ʔʔʔʔ ʔʔ ʔʔʔʔ ʔʔ ʔʔʔʔ
 carried off that gold for himself too.
 60.10. ʔʔ ʔʔ ʔʔʔʔʔʔʔ from that
 property of ours. 388.3. ʔʔ ʔʔ ʔʔʔ
 tell me that too. 148.21. ʔʔ ʔʔʔʔʔ
 what can we do with it (the book)?
 48.9.

ʔʔʔ v. *ʔʔʔ.

1. To do, to make. The form of
 *ʔʔʔ with the Pn.pf. i referring
 to a noun which is hm ag. x
 ag., or y ag. or pl.

The form is stable in some verbal
 compounds v. § 361.

39b

1[see corrigenda et addenda,
 category 116, p. 541 - Analyst]

000 *gor ešam* I shall give you a great reward. 72.9. *ja kūrōr inam ušam*
I gave these people presents. 92.24.
Cp. 378.7. Ar.

iñē inch. Eng.

iñdīl v. **ndīl* hill slope, face of hill.
294.8.

iñs, *iñs* hmf., oblique m *iñs*, f *iñemo*;
x *iñs*, y *iñs*. Pl. h *uñs*, x *iñs*, y *iñs*.

Demons. Adj. and Pron., and Personal Pron. that, the; that one; he, she, it. V. § 120.

inšar *šas* to deny. Ar.

inšar y justice. — *inšar* *api* it is not justice, there is no justice. *inšar* *šas* to do justice. *inšar* *šas* *sis* a doer of justice, a just man. *inšar* *api-man* *bai* he is an unjust man. Ar.

intšarm y arrangement. — *intšarm* *šas* to arrange. *guš* *intšarm* *netan* making, carrying out, this arrangement. 386.10. Ar.

-iñs case suffix, v. *-aṣṣ*.

● [252] *ipšuparas*, Ppa. *n'ipšupar*, to rub grain between the hands to get the husks off. — *heri ipšuparuman* *ke* if you rub barley between your hands. 328.1 Ppa. *n'ipšupar*, 328.9. (**pšuparas*?) but probably always with *i-* as object is probably always y. Cp. *ešpuparas*.

isqar confession. — *iñs* *isqar* *etimi*, "ja *yik'i* *ba*" *nusen* he confessed 'I have committed theft'. Ar.

isarda y intention, purpose, design. — *isarda* *bešan* *bila*? what is the intention? *isarda* *etimi* he intended, proposed to . . . Ar.

išan, *-išo* x cream. — *išan* *bi* there is cream. Cp. 340.12. (A liquid that is x and not y is a surprising phenomenon).²

46 b

² [see corrigenda et addenda,
category 116, p. 541 - Analyst]

252 *owcoras*, *owcoré*, Impv. *owcor*. to make
(oxen) extract the grain by walking
round over the cut crops. — *buw*
owcoréam I'll make the cattle trample
(out the grain) (*u* + **-awcoras*, from
**-icora*, to make go round?). V.
§ 236. a.

000 *oyom* variant of *uyum* great.
oyom variant of *uyom* q.v., from **-yom*
q.v., all.

u, u.

(See also under o).

u v. u.

u. Pn.pl. 3rd. pl. h and x.

*-u, pl. *-umots, (x) tear. Forms:

oru, *gu*, *yu*, *mu*; *miyu,maru* (*moru*),
uu. — *uumots* their tears. *murukan*
ine iskilator tar manimi one of her
tears (a tear of hers) fell on his
face. 262.12.

*-u v. *-uy father.

u'ak, *u'ag*, -*ieig* y.

1. Chamber, small room (in Raja's
palace etc.).

2. Small separate building for bak-
ing bread in (possessed by Mirs,
Wazirs etc.).

Š. B. pfuta ite teruolulo, *han u'ag*
nulo, *ham* S. B. was in a small
chamber in the Div's palace. 10.8.

(T. *o'ag* hearth, fireplace; E. Turki
u'ag fireplace, cooking-place).

u'co MA. tongs. (Sh. *u'co*, tongs).

udori v. *odori*.

ue, *u* h pl., eg. *ins*. Personal and
Demons. Adj. and Pron.: those, the;
those people; they. V. § 120. —
tulum ue sisi itai yasuman the
people (belonging to) there laughed
at him. 140.5. *padša ereršus. e. oru-*
mišo ue opator duman those (men)

○○○

mashed potatoes. (Cp. Sh., Kho. *bat*,
cooked rice; Kahm. *bata*, boiled rice).

3. *bat*, -*oŋo* y skin (of sheep, goat,
marten, tiger, leopard, bear, wolf,
fox, man); leather (of ditto). — *a-l'a*
huyess bat'oŋo bitsa there are two
goats' skins. 842.2. *bat da'i atas* to
flay. *bafɛ ɛaya* a leather patch (for
"pabboos"). *batulo pɛtiŋ matsiɛamtɛ*
I would stuff ashes into your skin(s)
i.e. I would stuff your skins with
ashes, 154.2, cp. 150.10. *bafɛ buɛla*
a leather ball.

a. Skin (metaphorically, for) shape,
form, likeness. — *wasirɛ bator nɛkin*
nɛɛam entering into the skin i.e.
assuming the form, of the Wasir
I shall go. 2.10. *ya bator nɛkin*
entering into the skin of a bear.
152.9. *imo batulo manimi* he return-
ed to his own shape. 154.1.

This is a stock phrase in regard to
magical transformations. Cp. 122.13,
124.6, etc. (Cp. parallel idiom in
Sh. *ɛomor boɛrki*).

b. Scrotum(?). Given as the equi-
valent of this by G.R., but it seems
improbable that it is sufficient in
itself to carry this meaning.

bafa, -*mutɛ*, -*tiŋ* bald, scald-headed(-per-
son), hornless.

bafɛr (ɛ), -*iŋ* y dried apricot (split and
stoned). 808.1. (IUB -*f*. Cp. perhaps
Sh. *pɛɛɛɔr*).

- 252 *bafɛŋ* dusting-flour, a powdering of flour
sprinkled on the board on which
dough is rolled out into chupatties,
to keep the dough from sticking to
it. — *yuskiɛ ɛapik ɛtasulo bafɛŋ thiɛ*
ne ɛɛɛɛɛ: *yuski baltɛɛ ɔqɛɛɛɛɛ*
gane, when making bread of dough
they dust flour on the board and roll

252

it out: (this is) to prevent the dough sticking to the board. *ma ha'le akhurman bafiz ki ap'i*, in your house there isn't even this much dusting-flour.

000

bafo, pl. *bafumots*, x small bundle, bunch, nosegay, bouquet. — *askurine bafo* a bouquet of flowers. *bafumots edor dumomo* she began to make nosegays. 882.11. *Nur Baxmar bafumots oda* ba I am making nosegays for N. B. 882.13. (Cp. Sh. *bafi* & *bafo*).

batsin, *batsin*, pl. *batsimin* y thigh, hind-leg above hock (of quadrupeds), H. *ra'n*, *fa'n*.

1. *bay* y pl., double pl. *bašen*, millet (a small-grained variety), Punj. *čima*, *Panicum Millaceum*(?). — *hicoti-en bay mur'onimi* he gave her a "hicoti" of millet. 142.28. Cp. 164.16, 262.4. 266.15.

2. *bay bay -iz* y fissure in ice. — *γamu:s bay bila* there is a fissure in the ice. *γamu:s bay nimi* he fell into a crevasse (cp. *baš*).

bayom, -*iso* x mare. (Cp. Sh. *dam*).¹
basi(?) ŠY باری but IUB باری — *basi* q.v. (*basi* is merely a mis-writing by ŠY).

bai.i y winter. — *bai.i mani'la* it has become winter, winter has come. *bai.i ya bila* winter has set in.

bai.i v. *ba.i*.

bai.idar *stas* IYB, v. *bedar*, to give cheek to a superior.

bai.imo pertaining to winter. — *bai.imo ken* winter season (i.e. Dec., Jan., Feb.) *bai.imo i'la* period following winter solstice, v. s.v. *i'la*. *bai.imo sa kurt bi* the winter sun, daytime, is short.

bai.itin, pl. *bai.itiyō*. x collar-bone, cla-

742

¹[see corrigenda et addenda, category 116, p. 542-Analyst]

gege etas Hz. & N. to bleat (of a goat). 000

gerkus EOL pl. *gerki.ants* —? — *alto*

gerkus *bo* she is pregnant ("two lives" = Sh. *doguni qim kin*). *alto* *gerki.ants* *barn* they are pregnant.

qimišdon, pl. *-doryo*, x a cast iron 252 ●

vessel with lid used for baking a special kind of bread, fire being placed above and below it.

(Perhaps corruption of Prs. *kumay-darn*. QUB gave the initial as *x*-).

qirgiz etas N. to neigh (of a horse). 000

(Cp. Hz. *hihiq*).

qirt *-*atas* to tickle s.o. (on body).

qrsars qrsiç v.i. to tear (of cloth). —

qrsiçi it will tear; *qrsimi* it tore.

qrsuman çuk etas to sew, mend, a torn thing.

(Given as the intrans. of *-*xrsas*).

1. *qrsmat* y fate. Ar. Prs.

2. *qrsmat* for *xrdmat* q.v.

qrsmatgar v. *xrsmatgar*.

qrsta v. *xrsta*.

qrsun kind, sort. — *beran qrsune bi?*

of what kind is it? Ar. Prs.

qrš, QUB *xrš*, gently. — *karkarmulæ qrš*

ne durnan kul qyu ççi bi if anyone catches a fowl gently it makes a noise. 56.2.

qi.w v. *qyu*.

qhüye, etc. v. *qhüye*.

qor etas N. to low (of a cow), Hz. to low (of a calf).

qorx etas Hz. to low (of a cow).

qorq'ur N. *-ints* x stones on a mountain side just about to fall.

(In Kho. *çorkul* is used of a stone falling or rolling down a hill-side).

qororñç v. *xurorñç*.

q'oš, *quš -iç* y inhabited house, quarters, lodgings. — *akaçbertiç u.i u.imo*

q'ošingor niçam the chief men go off

256 splash against the water wheel or paddle. The force is
[376] sufficient to make the millstone revolve at a tremendous
pace. The water can be quickly shut off by just putting
the missing stone back in place, diverting the water
flow down the conduit.

The millstones are enclosed by a tray or bin about
5 or 6 inches high. As the ground wheat or flour is
forced out between the stones, it slowly fills the bin.
Then it is scooped up into goatskin bags, usually by a
[262] woman who is looking after the mill. In this manner it
is carried to the individual homes to be used in mak-
ing the wholesome whole wheat Hunzan bread and
chapatties.

There appeared to be no large scale or assembly line
grinding. Each individual came in with a container of
wheat to be ground.

[262] Barley and rye are also used for flour and occasion-
ally, millet and buckwheat.

262 The earliest crop that can be ground into flour in
[243] Hunza is barley. After the long winter, food supplies
[527] are worn to the near starvation level and when the first
barley is ready for harvest, people of Hunza have cause
to celebrate and do so in their barley festival.

• 252 I soon learned why chapatties were used in prefer-
262 ence to bread, not only in Hunza but all over Pakistan
and India. A chapatty requires only flour and water, a
bit of mixing and then rolling out and laying on a piece
of metal that is laid over a fire. In a few minutes it can
be turned and then it is ready for eating. Even though
bread might taste better, it certainly would require a
lot more preparation. Simplicity is the keynote!

251 From what I saw, very little flour is stored and prob-
ably the people of Hunza have long ago learned their
lesson, that wheat ground into flour does not have long
keeping qualities.

I had never seen oil made or rendered from any fruit, 252
food or grain and I asked if I could be allowed to witness this process from the beginning. Arrangements were made and I went to visit a plain ordinary Hunzan house where the mistress was prepared and willing to demonstrate the making of apricot oil.

The lady and some of her children sat on the floor with a neat stack of apricot stones beside them. Then she and one of her youngsters took each individual stone and split it open with a rock. The meats were taken out and piled into a stone mortar. Then, when they had [412] filled the mortar, the lady got her pestle and began to pound the kernels until they were made into a meal. Next, she rubbed it with her hands until it was worked into a paste. This she placed into an iron skillet, which was placed over a three-sided stone stove. Then she broke up some small chips of wood that she had ready, ignited them and moved the pan about over the heat until it began to warm up. She kept rubbing and kneading the meal with her hands in the skillet until it got quite warm—but not hot, for she used her hands for turning it in the pan.

Then, she lifted up the mass and put it into a round, [415] solid, earthenware or stone receptacle about 12 inches in diameter, with the sides about two or two and a half inches high. She kneaded this with her fingers and knuckles firmly, much more firmly than one would in kneading dough for bread.

Then, a tablespoonful of water was poured over the meal and the massaging process was continued. It was explained to me that sometimes tea is used instead of water. If the pits are bitter pits from the wild fruit, plain water is used, but for sweet pits from the propagated apricots salt water is used.

The bitter pits are gathered from the trees that grow [222]
[373]

- 252 wild in various parts of the area. The oil rendered from
[222] these kernels is probably used only for lighting, because
[373] it is poisonous. Due to their heavy content of prussic
[762] acid, a handful of them is considered deadly. In Ni-
agara, if somebody wants to commit suicide, he jumps
over Niagara Falls; in Hunza, they eat a batch of wild
apricot kernels.

The kneading process is continued and the vessel is kept tilted so the oil runs down and forms a small pool. As the oil begins to form, the kneading becomes even more vigorous until every drop of oil possible is extracted. While the rendering of the oil may be hard on the knuckles, nothing could be simpler and the resulting product is probably the most healthful and finest fat product that human hands can produce.

- [231] The pulp that remains after the oil is extracted is
[302] fed to milk-giving goats, sheep or cows, and is often used as a concoction or shampoo in which the Hunzans wash their heads. The oil of course is used in cooking, baking, frying, for lighting—and even for the hair.

- [461] The good woman who performed the oil extracting task for me did not seem to be the least bit overburdened or taxed from this sort of arduous work. It probably would have been a hard day's work for a Western woman.

I would like to stress at this point that the heating process was not a cooking process in any sense of the word. Just a slight warming was all that was needed.

- 251 The apricot oil is never rendered and stored in casks
252 or otherwise, like many other people do with their oils.
They may make sufficient to last them a few days but not more. This is poured into an earthen vessel or a bottle, if available. When a further supply is required, the pits are cracked and they go through the entire process as outlined.

1 [i.e. - oil from apricot seeds - ANALYST]
4 [326]

Whether or not apricot oil contains any special qualities I am unable to say. Perhaps someone will do some research on it in the near future and perhaps we will learn that apricot oil is another of the reasons why the Hunzans keep their health.

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164
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But for the moment, contrast the way the Hunzans get their oil and the way the people of the Western world get theirs. I know of no oil that is offered for general sale in America that is not treated or rendered by a harsh chemical solvent. Nor do I know of any oil sold or that is generally procurable on which a color extractor or bleach is not used. There is no reason why we cannot have apricot oil in the West, but if we did have it, I'm afraid any or most of its good, health-giving effects would be lost, if a solvent or a bleaching agent were employed.

Yes, I do know that there are vegetable oils offered on the market that have been prepared by the expeller method, but such oils are seldom seen, are quite expensive and only the keenly health-minded people who know what they want will pay the price and look for them.

Maybe sunflower seed oil, corn oil or olive oil are every bit as good as apricot oil, but the *process*—therein lies the secret of health or disease. The most satisfactory method of rendering oil from grains or nuts is the simple natural cold-press process, after which it is filtered.

The accent during the past few years has been markedly towards the vegetable oils against animal oils. Researchers seem to have proven without any fear of contradiction, that the vegetable oils are much less harmful or actually beneficial to the human system, whereas the animal oils are suspected as being prime contributors in most cases to arteriosclerosis and ultimately, heart disease.

● 252 So now, almost every housewife is turning towards vegetable oils to prolong the life of her husband and give greater health to her family and herself. However, I suspect that the processing has rendered any benefits not only doubtful, but maybe has turned them into something that has a physically degenerative effect.

Again the people of Hunza seem to have won an easy victory over us in the matter of what oil to use by simply staying with nature, working with her and taking what she has to offer, rather than trying to beat her at her own game.

* There is another aspect that I would like to point out at this time and that is that I believe, for the oil process, it would be better if stored stones or pits were used, rather than fresh ones. If fresh pits were used, there would be a much higher moisture content and therefore the oil would require much more working or kneading before it would be rendered.

I see no reason why apricot pits couldn't be stored for more than one year if kept in a comparatively cool, dry place. Thus, they would give their oil more readily, because only the water would be evaporated during the lapse of time.

A handful of apricot meats would be required to render about one ounce of oil.

512 The breakfast, most meager by our standards, con-
262 sists of a bowl of fresh or boiled apricots with chapatties.
264 This is sufficient to keep the family working in the fields
or doing other household and farm chores until 10
o'clock.

Then lunch is served and it is made up of fresh or
boiled vegetables, dried apricots and chapatties. The
men get two chapatties for this meal, whereas the
women and children are restricted to one chapatty.
Then off again to their duties—invariably on the land.

The midday meal is usually taken between 1 and 2
o'clock and in the summer this would mean, during the
hottest part of the day. For this meal dried apricots,
rubbed with the hands in water to form a soup, consti-
tute the main course. A bowl or cupful of this gruel is
drunk. This is the procedure during the months when
fresh apricots from the trees are not available. During
the period from late spring until autumn, fresh apricots
are always available and these are used instead of the
dried ones.

The dinner hour usually reigns from 5 to 7 o'clock.
For this meal more food than for the other meals is
used and consumed. Vegetables, either or both boiled
and raw, are eaten along with any one of the fruits like
plums, peaches, pears, apples or apricots—then always
chapatties.

If I haven't made it clear before, chapatties are the
bread that is used almost exclusively throughout Pakis-
tan and India. These are flat unleavened sheets of bread
made from whole wheat—stone ground. They are the
Indian "staff of life."

• 252 Cooking and preparation of meals as we know it in
262 the average home in America is definitely not part of
the Hunzan way of life. Whereas in our way of life
most foods are prepared by boiling, frying, baking,

roasting or broiling, in Hunza most of the foods are eaten raw or lightly cooked.

To me, at least, the reason was plain and clear . . . they have little or no fuel. Coal is unknown, wood extremely hard to get . . . they have to go a long way to find a bit of forest or woodland. I saw practically none in the Hunza area. In another area I visited—Punial—one could see a few trees and copses that represented their woodlands. But timber suitable for firewood was not within reach of the people of Hunza. The bit of wood they did get would most likely come from an apricot or other fruit tree that had outlived its usefulness.

One of the most important reasons that apricots have become such an important part in the Hunzan diet is the fact that, by having found or created early, mid-season and late varieties, the Hunzan season for apricots extends two full months. This is a most vital consideration and is well worth remembering.

The staple oil or fat of the people is apricot oil. Ghee is used regularly, but butter can only be afforded and used on special occasions.

During the entire summer seldom, if ever, is meat served or seen on an average Hunzan's table, but during the three hard winter months (December, January and February) meat or chicken is sometimes used, if available (which is seldom). Even then, it is used only by the more prosperous or wealthy people. The poorer people can't afford to kill their cattle and use them for beef except on special occasions or religious holidays.

When I say the poorer people, I should qualify this statement, for there are no class distinctions whatsoever in Hunza. However, there are those families who own but one acre of land and there are those who own 10 acres. Therefore it is to be expected that there would be a difference in their living standards.

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[556]

[231]

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164 proved laboratory by a qualified technician.

164 Their food is natural, simple, unsophisticated, with-
262 out any unnatural, inorganic, synthetic additives what-
soever. There is no fragmentation in the foods they eat.
They do not separate any part of the wheat when they
make flour, nor do they separate any part of the other
grains when using them.

252 Due to necessity they do not cook foods too much,
nor do they cook any food that can be eaten and en-
joyed without cooking.

Food is a serious, all prevalent problem. The few
trees that they have and that they can grow must be
protected for food, shade and timber.

However, I must truthfully admit that the reason
that the Hunzans do not cook their food is because of
the scarcity and inaccessibility to supplies of fuel.

751 Vaccination is not practiced and, as far as I know,
744 is unknown in Hunza. Pasteurization in any form is
neither practiced nor known. Chlorination is unheard
of. Fluoridation is unheard of. No coloring whatsoever
is added to any of their food, not even their butter.

263 Up until recent years the salt used by the people of
439 Hunza came from the Shimshal area, somewhere near
where the Shimshal River and the Murtagh join to-
gether. This salt is unrefined and used just as it is mined
from this mountain area. It obviously contains many
natural so-called impurities.

493 The only wheeled vehicles—two jeeps, in fact—are
owned and used by the Mir chiefly for bringing in
supplies, when road conditions permit. Therefore one
must walk for every chore. There is no motorized
377 equipment used in Hunza with the exception of the
electric light plant in the Mir's palace. Apart from what
401 I have mentioned here, mechanization of any sort is
unknown.

621428 M-5 (1948-1951) 1943

AVT Burakho AVT

Huma

[P. 48-A]



FAMILY LIFE ON Huma's flat roofs bespeaks the country's dry climate and the cramped quarters that prevail inside a

typical stone abode, forcing inhabitants to seek increased living space in the open. A meal is being prepared, above.

123
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362
515
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8:Clark N-5 (1948-1951) 1963

AV7 Burunho AV7

Hunza

[P.43-B]

256
291
516



GRINDING of barley and wheat, above,
is done by centuries-old technique.

142
● 252
291
416
516



CHAPATTIES are the end product of
the country's milling and baking.